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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany;

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 9.] FIRST QUARTER, 1839. [Vol. VI.

[From the "Periodical Accounts," &c.]

I. MEMOIR OF BROTHER GEORGE SCHMIDT.

[Concluded from page 379.]

"On the 31st March, 1742, as I was returning with William from Cape-Town, I asked him, whether he wished to be baptized, to which he replied in the affirmative. I then explained to him the meaning and obligations of that sacred rite. On coming to a running stream, I dismounted from my horse, knelt down with him, and prayed. I then put to him the following questions:—'Dost thou believe that the Son of God died on the cross for the sins of all mankind? Dost thou believe that thou art by nature a lost and undone creature? Wilt thou renounce the Devil and all his works? Art thou willing, in dependence on God's grace, to endure reproach and persecution, to confess Christ before all men, and to remain faithful to Him unto death?'—To all which he severally answered, 'Yes.' I then made him step into the water, and baptized him in the name of the Father, and of the Son, and of the Holy Ghost, and gave him the name of Joshua. April 2d, I took Brother Joshua and Afriko into my chamber, where we knelt down and prayed together, after which I put the same question to Afriko, and receiving the same answer, I baptized him also by the name of Christian. A few days after, I baptized Kibbodo by the name of Jonas, and two Hottentot women, who received the names of Magdalena and Christina."

In a letter of May 15th, 1742, Schmidt wrote to Mr. Isaac Le Long of Amsterdam—"You will see from my diary, that I have baptized 5 Hottentots, whom I should now like to instruct in singing.—As to my circumstances here, you may represent me as one who has four years already been keeping solitary watch for his Lord, without being relieved, and who has vowed fidelity to Him to the last drop of his blood. The Lord reposes great

confidence in me, and suffers me to struggle single-handed against His enemies. But He is faithful, and what He has promised, He also will perform. I will therefore remain under his banner, keeping patient watch. He knows that I desire nought but Him, and that I count not my life dear unto myself. I want no rest for the flesh, so long as my feet will carry me; but gladly leave my resting-time to the end of my warfare. If I fall in the battle, so be it! To me, to live is Christ, and to die is gain. I believe that He has marked me out my work, and my times are in his hands.—Do you, my dearly beloved Brother, what lies in your power, and as the Lord shall direct, to procure me helpers in my work. May the sacred blood of Jesus overstream us every day and hour.

"When it became known at Cape-Town, that I was baptizing the Hottentots, it produced great sensation, being something quite new, and some of the clergy were very wroth about it. Joshua and Christian were summoned to appear before them. On being questioned as to their faith, they answered—'We believe in God the Father, Son, and Holy Ghost.' 'Right,' said their examiners, who then bid them read out of the New Testament. Accordingly they selected the third chapter of the Gospel of St. John. The presiding minister now told them to adhere to what their teacher taught them, and dismissed them in peace. The text of the day was—'*Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.*' (Isaiah, li. 7.)

September 13th, Schmidt wrote again to Le Long—"Satan begins to rage, because I have proceeded to baptize my Hottentots. They expected me to bring them to Cape-Town for the clergy to baptize them there, and finding themselves deceived in their supposition, they are irritated against me. They are writing to the Consistory in Amsterdam regarding my right to administer the sacraments. I intend to await the answer, and if it does not leave me at liberty, you may soon expect to see me. They want to have the honor of my work; but they will not get it, for it belongs not to them, but to the Lord alone."

February 8th, 1743, he wrote as follows to the congregation at Herrnhaag—"Dear Brethren! I greet you with a heart filled with love to you, and thank you for your kind remembrance. Think of me still in your prayers, for I greatly need them, unworthy as I am. Gladly would I fulfil the whole pleasure of my Lord and his Church, in the post where He has graciously fixed my station. But there are two things which make life a burden to me; one is, the stony heart and the unbelief of my poor people; the other, my continued loneliness. In addition to this, the enemy spares no pains to annoy me. I have been twice brought to such extremity, that I could scarcely endure. On this account, I have long wished to pay you a visit; but, hitherto, the Lord has not permitted it. I can assure you, honored Brethren, that I count not my life dear unto myself, and spare no pains on behalf of my Lord and this people. I have considered myself as their bonds-

man for Christ's sake.—But you cannot think what a race I have to do with. Were it possible that our Saviour would not have *all* men to be saved, I should certainly suppose *they* formed the exception: but it is not possible. Most of the adults say—'We feel that what we hear of Jesus is the truth, but we are not able to *believe* it.' They have now heard often of the Lamb of God, as taking away the sins of the world, and that his precious blood is the ransom for all our iniquities; but, though they listen, they are like reeds, shaken by the wind. The baptized are not much better, Joshua alone showing more stability; so that I have not yet celebrated the Lord's Supper with them; and, since the interdict laid upon me, must now wait for a license. I have often admonished the parents to keep their children regularly to their school-hours, and to their other tasks, and to correct them for their misconduct; but I see little effect produced. The Lord think on me, and remember my tears and painful toil, for his name's sake; for in me there is no worthiness. If He but grant me his support, I am satisfied. I would rather die than bring disgrace on his name. Remember me, then, O happy flock! You are a camp for me, while I keep the field; your trumpets sound an inspiring strain in my ears. Hasten, at the Lord's command, to burst through the barrier which lies across the way to Africa. The Lord bless you out of his holy habitation. Peace be within your walls, and prosperity within your palaces."

"August 25th," proceeds his narrative, "I received permission to return to Europe, to my great relief, for my situation became more and more perplexing, the colonists having almost entirely corrupted the poor Hottentots by their bad example, and their calumnies against me. October 6th, I gave up my hut to Christian, till either I or my Brethren should come to claim it, and removed to the Company's post. On the 30th, I visited my Hottentots for the last time, and addressed to them a farewell discourse from Paul's words to the Ephesian Elders, during which many tears were shed."

"November 18th, I bid farewell to the station, where I had several times preached the Gospel, and proceeded to Cape-Town. The Council having readily granted me permission to return home, I took leave of the Governor, February 29th, 1744, and begged him not to suffer my little flock to be driven away from their present dwellings; which he very obligingly assured me he would not. He also gave me an honorable testimonial, in writing, to my unblamable conduct in the colony. Similar testimonials were drawn up for me by various respectable citizens, who knew and loved me. March 4th, I went on board the ship, which sailed the next day; and, June 22d, I arrived in safety at Amsterdam. The number of Hottentots under my care, at the time of my departure, was 47."

"Our late Brother, (whose narrative here closes,) arrived at Marienborn, July 19th, and greatly enjoyed his residence in that congregation."

"As there was no intention of relinquishing the Mission at the Cape, Count Zinzendorf made an application to the East India Company, in the following year, through Schmidt, (who earnestly longed to return thither,) requesting a passage for him and an assistant. The petition was, however, refused, and Schmidt returned in January, 1746, to Marienborn. Subsequently, a former servant of the Company, named Schiwäbler, who had accompanied Schmidt on his voyage back, and was a member of the congregation at Herrnhaag, offered himself to serve the deserted Hottentots. No obstacle being thrown in his way, he arrived amongst them in 1748, and continued his labors till his death. A friend of Schmidt reports, that, in 1757, Joshua and Christian were still living in the place, but that they died the following year; the rest were scattered, and the place lay desolate. Even 40 years after Brother Schmidt's departure, the blessed effects of his labors had not entirely ceased. Amongst other testimonies to this effect, we may mention that of some Brethren who went out to the East Indies in the year 1782—'We found,' they state, 'several cheering traces of Brother George Schmidt's former residence at the Cape; an old Hottentot woman, in particular, whom he had taught to read, and who still peruses her Bible diligently, had much to say of him.'"

"On the renewal of the Mission in the year 1792, the three Brethren, sent out for this purpose, found part of the walls of Schmidt's first residence yet standing; the same was the case at Baviansklooff, (now Genadendal,) where he subsequently dwelt. They also found several fruit-trees of his planting, particularly an almond and apricot tree, and a gigantic pear-tree.* They had likewise the pleasure to find his convert, Magdalena, (commonly called Helena,) still alive, though bent down with extreme old age. She could not, indeed, at first, give any account of the instruction she had received from him; but when they recalled the main points to her recollection, and assured her that they were his brethren, and would be glad to lead her in the way of salvation, as he had done, she expressed great joy. She was almost blind, and could no longer make use of a Dutch Testament, which Schmidt had given her, and of which she was very choice. She stated, that she was the first Hottentot woman who had visited him, and that she had cooked for those who labored in building his house. On Schmidt's departure, the Hottentots had engaged themselves to the farmers; and the place, which in his time was very populous, was at last quite deserted."

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* This pear-tree continued to adorn the Mission Garden, at Genadendal, for many successive years, and to yield abundantly,—no inapt emblem of the Spiritual fruit that has been gathered in on the same spot. In 1837 it was, however, found to be so much decayed, that it was cut down, and a sapling from its aged trunk planted in its place.

"July 28th, 1746, Brother Schmidt was joined in holy matrimony, at Herrnhaag, with the single Sister, Maria Mahowsky. Their marriage was blessed with two children, both of whom, however, preceded their father into eternity. He was first commissioned, with his wife, to labor among the awakened in Silesia, on the Bohemian and Moravian frontiers. He then came to Niesky, where he was employed as an assistant in the ministry, and took special charge of the Bohemian part of the congregation. He next filled various offices at Herrnhut and Berthelsdorf, after which he undertook the domestic superintendence of the school at Uhyst, combined with the spiritual charge of the Wendish Society in that district. Thence he removed once more to Niesky, where he built himself a cottage, and was many years a valued member of the congregation committee. He and his wife maintained themselves by the labor of their hands; and, amongst other services yielded to the congregation, he undertook the charge of the burial-ground, which soon after became his own resting-place.

"In November, 1780, he became a widower. His strength declining, he was in part maintained by the contributions of his brethren and sisters, and had besides numerous presents from other quarters. But, having been accustomed to a very spare and frugal mode of living from his youth up, which even the severest illness did not induce him materially to alter, he laid by what he did not absolutely need, expressing his intention to leave his house and property to the fund for the relief of the poor of the congregation.

"August 1st, 1785, he complained in the evening of not feeling well, but went to the meeting, according to his regular practice. Next morning he was seen working in his garden; but, on re-entering his house, he must have had an apoplectic seizure, for, towards noon, he was found a corpse in his room.

"It is remarkable, that he was just then a member of the company of intercessors, and that his departure took place in the hour of prayer which had been allotted to him, and for the observance of which he had, in all probability, left the garden. We may, therefore, very reasonably suppose that the last sighs of this Apostle of the Hottentots were breathed forth for the spiritual welfare of a people that lay so near his heart. Thus did this faithful intercessor sow, for the last time, in tears, and richly has the blessing fallen on the now fertile field of the African Mission. Scarcely had he closed his eyes, when the prospect of renewing that Mission began to assume a more definite form, and a more favorable appearance, than it had ever done before.

"Our late Brother was a living picture of the primitive grace and simplicity, the spirit, life, and fire—the love and the power, which were so evident, and so attractive, in our first Brethren. A few days only before his end, he said to a friend—'I live indeed a truly happy life: but I must tell you, dear Brother, that, many a time, my heart feels as dry and empty as a potsherd. Then I beg and entreat my Saviour to grant me a new supply, and wait

on him, like a dog at his master's table, till he gives me again some crumbs for my needy heart.' It was evident, however, that he lived in the closest and most confidential intercourse with his Saviour; his heart was full of his unspeakable love, and his mouth constantly overflowed with the subject so dear to him. This uniform fellowship of spirit with his unseen Friend, was the most striking feature in his character. He delighted in the sacred volume; and his soul lived, from day to day, on the words of Christ. This was the attraction which led him to repair so diligently to the house of God. At home or abroad, resting or at work, he was constantly engaged with the Friend of his soul. His walk and conversation were exemplary, and proved him to be a true follower of Jesus. His fervent brotherly love was especially remarkable, and he seemed inspired with new life, when he could converse with his brethren on the things of Christ. The exhortations of the verse,—

'Every one stir up his brother
To keep Jesus still in view,
Each encouraging the other,
Christ's example to pursue,'—

was fully complied with, as far as he was concerned; and they who enjoyed his intercourse, can testify what blessing and encouragement they derived from it.

"As age advanced, his bodily infirmities, especially the pain and weakness in his feet, the consequence of his long imprisonment at Schildberg, became more and more perceptible; but a believing look raised to the Man of sorrows lightened every burden, and he was uniformly cheerful, looking forward, with joyful anticipation, to the coming of his Lord. Thus, on the very day preceding his unexpected decease, he gave utterance to the most lively expressions of desire to depart, and to be with Christ. He was one of those servants who wait for the Lord, come when He may; and the Lord was pleased to translate him, in stillness and solitude, to the perfect state, so that his spirit found itself removed at once from this dying life to the bosom of his Redeemer. He had attained to the age of nearly 76 years.

(From the "Periodical Accounts," &c.)

II. GREENLAND.

EXTRACT OF THE DIARY OF FREDERICKSTHAL, FROM JUNE, 1836, TO APRIL, 1837.

After having been some time without intelligence from our Greenlanders, who are all, at present, dispersed in quest of seals, among the islands north and south of us, we were glad to see

everal brethren from the south-east arrive in the middle of June. They brought us satisfactory accounts of the health of all our people in the south, but informed us that the seal-hunt had hitherto been unproductive, the large quantity of drift-ice preventing them from putting out to sea. We had reason to fear, that the same impediment would be felt by our northern Greenlanders also, as, from the top of our mountains, the sea appeared white with ice, as far as the eye could reach. The Greenland brother Clemens, on the contrary, who was detained here with his family for want of a boat, was so successful, that he often brought home three seals of the largest species in a day.

July 1*st.* The remains of the single Brother, Jonas, were interred here. He came to us with his parents from the east five years ago, and, like most new comers, soon expressed a wish for baptism; but it was long before we saw sufficient evidence of a change in his heart and life, to warrant our complying with his request. Not till the winter before last, could we trace in him a disposition to attend to what was said to him regarding his soul; but it then became apparent that the Spirit of God was at work in his heart, opening his eyes more and more to the nature of true conversion, and to his own peculiar wants. From this time we could converse freely and pleasantly with him on these subjects. When a number of heathen from the east, among whom were several of his relatives, paid us a visit last summer, he entreated them to move hither and be converted, adding—"I will never leave this place, for I live here happily, though I am not yet baptized." Last winter he was attacked by a severe illness, during which our Saviour blessedly prepared him for the grace conferred upon him in holy baptism, January 6th, 1836. He left us, in the spring of the present year, to all appearances in good health, but was soon taken ill again, and in a few days happily closed his career below.

Towards the end of the month, some boats came in sight, and we hoped that they were bringing the party who had visited us last year, and promised to come and dwell with us; but we soon saw them making towards the trading station to the north-west. We would gladly have visited them there, but being fully engaged in speaking with our own baptized people, we sent them an invitation by our national helpers to pay us a visit. Accordingly, three men came to us next day, in their kayaks, and a single woman in a boat, belonging to our people, and were present at the evening meeting. The woman wished at once to take up her abode here; but when she went, in company with some of our people, to fetch her clothes, her relations would not permit her to return to us. The men visited us in our room, and listened with great attention, as we proclaimed to them the love of Jesus, and his willingness to save them. One of them declared, that he would readily remain here and be converted, but that he could not part from his connections, who were not of the same mind with himself. The second told us honestly, that as long as he

could get tobacco elsewhere, he would not come to live with us. Still he was evidently not without convictions. The third was a complete heathen, and answered our questions by shaking his head, and by other signs expressive of his dissent. We regret to see that the east-landers, who came hither in 1831, and left us again in 1833, after some of their number had been baptized, have not furthered the Lord's cause amongst their heathen countrymen.

September 20th. The last party of our Greenlanders returned home from the eastern islands, in eight boats, so that all was once more life and activity in our settlement, and the meetings were numerously attended.

On speaking with the communicants, we were pleased to perceive that they had been mindful, during their summer dispersion, of their happy privilege to be the property of Jesus. Several of them told us how greatly they had longed for the return of winter, that they might again hear of the Saviour, and enjoy the instructions of God's word. A sister said—"As we were proceeding eastwards, some time ago, my husband declared it to be his intention to make only a very short stay there; but when we were soon after embayed in the ice, I chid him every morning, on seeing the sea still shut against our return, for venturing so far from the settlement, so that we had to forego the meetings which were now wont to begin. I was overjoyed when I once more could descry the chapel roof." A brother said—"I was absent from you in body this summer, but my thoughts paid you many a visit, and I remembered much that I had heard here of our Saviour. And he was with us, too, while we were engaged in procuring the necessaries of life, and preserved us amidst all dangers."

At the same time, we could not but perceive, that many of them were yet but imperfectly acquainted with the corruption of their nature; and were therefore far from valuing, as we could wish, the privilege of knowing the Redeemer as the Deliverer from sin, and of being translated from darkness to light, and from heathenism to the fellowship of the children of God. May the Spirit of grace soon succeed in bringing about a complete renewal of heart in them all! May He also strengthen our faith, that we may not lose the needful alacrity for teaching, prayer, and exhortation!

October 13th. The soul of the widow Sister, Amelia, was called to its eternal rest. She was baptized here in 1824, and sincerely rejoiced in the Lord, who had visited her in her advanced age, and brought her out of darkness to Himself, the true Light. She was a diligent attendant on the means of grace.

We were thankful, on conversing individually with our young people, to find them, in many instances, more alive to God's word than their seniors. A young married sister expressed herself as follows, in reference to the discourse on the preceding Sunday from 1 Thes. iv. 13–18, treating of the comfort opened to believers, when mourning for their departed friends, by the blessed

hope of the resurrection from the dead—"I rejoice as often as I hear, that, if we die in the faith, we shall be raised to life again, and have a body given us free from sin and sickness. Thanks be to the Lord for redeeming us from our sins! for now we no longer need fear death, as the heathen do."

November 26*th.* We celebrated the Lord's Supper with 141 communicants.

Our out-dwellers having last year neglected to repair to the Christmas festival, they were exhorted to a more faithful attendance; and, accordingly, a boat's company arrived already on the 6th of December, from Pamiadlek. It is, indeed, no easy matter for them to come fifteen or twenty miles through ice and snow, especially with little children, which makes us the more regret their compulsory absence from us in the winter months. The traders, however, whose sole object is to enrich themselves by the labors of the Greenlanders, insist upon it.

December 9*th.* Another boat of Greenlanders arrived from the out-places, so that our number was now complete, with the exception of three widows, and additional benches were required for their accommodation in the chapel. On the prayer-day, on the 11th, a youth of twenty, and a girl of fourteen years of age, were baptized. The latter answered the questions put to her with great feeling, but the former, being dumb, though able to hear perfectly well, could signify his assent only by signs.

About this time, we killed our two last supernumerary goats, making, in all, 253 pounds of meat, supplied from this source,—a most important addition to our house-keeping, as we can here procure neither fish nor game in any quantity.

17*th.* The regulations of our settlement were read at a public meeting, accompanied with occasional exhortations to a more punctual observance of some points. Generally speaking, however, our baptized have done themselves great credit by their compliance with these rules, especially when we consider, that it is but a few years since they were living in all the license of paganism. It is, of course, our endeavour to secure, not a servile compliance, but the obedience of love.

24*th.* We had an unusually lively and blessed Christmas celebration. Our school-children sang the anthems we had taught them with all their hearts.

In the course of the year 1836, seven heathen were baptized here. At the close of it, our flock consisted of 359 baptized Greenlanders, and 14 unbaptized.

1837.

January 4*th.* In the morning, Reaumur's thermometer stood at 5^0 above zero, and in the evening sunk to 9^0 below it. The channel was frozen up, so that no kayak could ply till the 12th, when a south-east wind broke the ice, and drove it off the shore.

6*th.* Our *Epiphany* festival was marked by the gracious nearness of our Lord. A single woman was baptized, another admitted as candidate, and three girls received into the congregation.

February 2d. Our widows kept their festival, and several of them afforded us heartfelt gratification by their simple declarations. Thus, one said—"I longed for this day to come, because we are always particularly reminded on it of Him who is our refuge and support—the Father of the widow and the orphan. All the time that I have been a widow, He has every day given me sufficient for myself and my three small children, for which I now bring Him my special thanks."

We were grieved, about this time, by the occurrence of some instances of theft among our people. This is not a frequent crime among the Greenlanders, as there is not much opportunity, either for its commission, or for the concealment of the stolen articles; and in our older settlements it is extremely rare. One of the offenders was a boy, yet unbaptized, though he has lived five years in the place with his parents. When charged with the theft, he defended himself with uncommon ingenuity, till, at length, a continued cross-examination obliged him to confess the fact. The other was a baptized man, of the name of Ananias, who has belonged to this congregation ever since 1824, but has latterly been under church-discipline, along with his wife, for various petty frauds. Suspicion fell upon him again this year, that he visited the store-caves of his brethren in the side of the hill; but we could not bring him to any confession, as no one had positive evidence of the fact; and he put us off with saying —"It is difficult to know who does such things; other people steal besides me." At last, however, he was caught, just as he was about to appropriate a bag of blubber belonging to another. When spoken to about it, he said that he was in great straits for oil, or he would not have done such a thing. We begged him to leave us rather than bring such a disgrace upon the flock, which seemed to touch him, and he begged very earnestly that we would have patience with him a little longer, and he would amend his ways.

On speaking with our communicants, in the middle of this month, a brother said—"I may appear to be good, but my heart within here," laying his hand upon his bosom, "contains very much evil still, which must all come away before our Saviour can have pleasure in me." Another declared—"When I hear, in the meetings, the many good words which are read or spoken, I often think—'Oh that I could treasure them all up!' —for while I am thinking on some of them, the rest slip away, and I cannot recover them, as my memory is so weak. The bare hearing them, however, does me good. God be praised, that I have a Saviour, who loves me, a sinner, and died for me."

We were thankful that we could assist our poorer members, this month, with a supply of dried herrings, as they were in

actual want of food. A present from some European benefactors had providentially furnished the money for this purchase, which we made at Lichtenau.

March 19th. We commenced reading the Passion-history to the congregation, which we should have done the day before but for the snow-storms. We introduced it by some plain directions as to the manner in which they might hear to the greatest profit, and enjoy a blessing for their souls. They were also admonished to attend these meetings faithfully, which they did, and our chapel was crowded as long as they lasted; we may therefore cherish the believing hope that God's word will not return void.

Mild weather setting in with the beginning of April, the snow, which was this year inconsiderable in quantity, soon disappeared, the earth thawed, and, during the third week of the month, almost all our people left us for their spring stations.

VALENTINE MÜLLER.
C. BAUS.
J. PAULSEN LUND.

[From the "Periodical Accounts," &c.]

III. SOUTH AFRICA.

ON the 4th January, Br. Hallbeck returned in safety to Genadendal, after an absence of more than three months, employed in a visitation of the distant settlements of Enon and Shiloh. A report of his transactions at those stations, together with some particulars of his journey, which we are thankful to learn, was productive of essential benefit to the health of his dear wife, he promises to communicate by some early opportunity. Meanwhile the few additional notices contained in his letter of the 20th January will be perused with much interest: as will also a letter from Br. A. Bonatz, dated Dec. 14, which furnishes some curious details of the labors of our brethren at Shiloh, and the difficulties with which they have to contend. The application made to Br. Hallbeck by Mr. Rex and his Christian family, relative to the establishment of a Missionary station in the vale of the Knysna near Plettenberg Bay, and the wishes expressed by friends in Cape-Town and Uitenhage, that Missionaries should be appointed to labor among the neglected Hottentot and negro population in those important places, should be received by ourselves as well as by our South African brethren, as an incentive to increased prayerfulness and zeal in behalf of the work committed to our church, and at the same time as a proof, that, even in the comparatively settled districts of the Cape colony, "there remaineth yet much land to be possessed" by the faithful soldiers of the cross.

The temporal blessings so largely enjoyed by the Hottentot congregations at Genadendal and Groenekloof, and by the various institutions connected with the Missions at those places, call for peculiarly grateful acknowledgment to Him who is the giver of every good and perfect gift.

While this sheet was passing through the press, a letter, dated February 6th, arrived from Br. Hallbeck, communicating the painful and very unexpected intelligence of the departure into eternal rest of Sr. Bonatz, of Shiloh. By this event, which took place on the 20th of January, within three weeks after her confinement, our dear Br. Bonatz has been bereaved of a most affectionate and valuable helpmate, and the Mission among the Tambookies has sustained a loss which will not be easily repaired. May the Lord pour the balm of his divine consolation into the wound which has been inflicted by his own gracious and unerring hand.

The additional particulars of the progress of the Mission in S. Africa will be read with thankfulness and satisfaction by all who take an interest in this important work.

EXTRACT OF THE DIARY OF HEMEL-EN-AARDE FOR 1836.

January 7th. Zeis Reiter, an aged Hottentot, came hither from Caledon as a patient. He was followed on the 12th by two others, who brought a certificate from Dr. Honey, but ran off again in a fortnight, protesting that they had nothing of leprosy, though in one of them it was sufficiently evident.

25*th.* A female slave, Louisa Francisco, who had been brought hither from Cape-Town, last October, departed this life. She had been with us a couple of months four years ago; but, having been pronounced cured by a medical visitor, returned home. No one could have believed her to be the same person, so frightfully was she altered by this distressing malady. Her good looks were completely gone, and her spiritual condition was still more lamentable. Though unable to come to church, she was directed by her pious sister, with whom she lived, to Jesus, as the only way to happiness,—but, apparently, in vain. *We* also visited her, and sought to lead her to the one thing needful; but we perceived with grief, that she turned with aversion from what we said to her of the word of God, and the eternal blessings it opens to faith and repentance.

About this time, ten sheep, which had been left out one night by the negligence of the shepherd, fell a prey to the tigers,—a heavy loss to the contractor to whom they belong.

February 21*st.* A child was baptized after the preaching. On coming out of the church, we saw upwards of thirty baboons, from the neighbouring heights, running about along the bank of the river behind our gardens, with an evident eye to plunder. On the approach of our men and dogs, however, they took to immediate flight, screaming and chattering in full chorus.

25*th.* Two sick women sent for me. The one, a communicant sister, Sophia Hans, said—"I think my beloved Saviour will soon call me home to himself. I, therefore, beg you to forgive me for every thing; for I have often acted very wrong. The Lord has shown me this, but He has also comforted my troubled heart." The other, a recent inmate, who is quite a cripple, spoke with many tears of her former wicked life, and assured me, with much emotion, that her heart's desire now was, to devote her time entirely to the Lord, being convinced that He had brought her hither in mercy, in order to save her soul from everlasting misery.

This week we killed five snakes, one of which was despatched with great difficulty.

26*th.* We entered upon the Passion-week with prayer and supplication. The roof of our church having been taken off, to make some repairs in the building, we were the more desirous for fine weather for our meetings.

On the 28th, three aged women were confirmed, one of whom had especially pleased me in the previous instruction for the sacrament. She often declared, that her old tongue was too slow to express all that she felt; "but," said she, "my Saviour knows my heart, and he enables me, by his grace, to understand what I hear. I pray Him day and night to keep me near to him, and to make me truly blessed by partaking of his holy Supper."

29*th.* Mr. Maree, the contractor, sent a large basket of grapes for the patients, at which they testified the liveliest joy. Br. Teutsch arrived with us the same day, and assisted in the solemn meetings of the season. He returned to Genadendal on the 11th of April, accompanied by our best wishes.

April 17*th.* One of Mr. Maree's sons, and six of his domestics, who are employed in fetching wood for the hospital, were present at the preaching, and paid great attention.

May 1*st.* We had the pleasure to celebrate divine service undisturbed in our little church, the repairs of which were now completed, and brought our thanksgivings on the occasion to our merciful and gracious God.

22*d.* We kept the Whitsun-festival in blessing. At the Lord's Supper, eight candidates were present as spectators. An old communicant sister, whose feet had been destroyed by disease, was carried into church, having expressed the liveliest desire for this privilege, and tears of thankfulness and joy flowed down her cheeks on the occasion. In a subsequent meeting, three adults were baptized, whom we commended in fervent prayer to the Lord for the confirmation of the faith which they thus professed in Him.

In the beginning of *June*, two sheep were stolen, which were presently traced home to some of our patients, three of whom were accordingly placed in confinement, till the contractor to whom they belonged could bring the matter before the magistrates. Meanwhile the culprits confessed that four men had stolen

the sheep, and carried them into the fields, where they and six others had devoured them. To our great grief, five of our communicants, and one of our baptized members, were concerned in this nefarious act, and were, therefore, excluded from their special meetings. When Mr. Maree learned that they had confessed all, and promised amendment, he sent me word that he would proceed no farther against them.

22*d*. Dorothy Klatge, an aged communicant, departed happily to the Lord, a release for which she had long been waiting with earnest desire. She was almost stone deaf, but was, nevertheless, a constant attendant at church, as long as her strength permitted. Her language was invariably—"I wish for nothing in this world, but to be soon with my dear Saviour."

29*th*. Dr. Honey visited the hospital, and gave a certificate of health to one of the patients, who had been here but a short time. We were not sorry to part with him, as he had been implicated in the late thefts; and, besides, showed not the smallest disposition to any thing good.

July 9*th*. I was sent for to see Adam Adonies, who was ill. He said to me—"I feel that I must soon die, and having, in the early part of my life, been a grievous sinner, I was in great distress for some time. Both day and night I prayed to God incessantly to have mercy on me, and to receive my soul, which I gave up into his hands at my baptism. I can now declare that He has heard me, for I feel well at heart, and rejoice in the hope of being soon at home with Him. "But," added he, "my dear teacher must be so good as to care for my child after my death, that it may learn to know God, and follow me into a happy eternity." I assured him that I would gladly comply with his request, and thanked our Saviour for his faithful leading of this his dear-bought sheep. A fortnight after, he departed this life in the same happy frame of mind. He was one of those who, in stillness and simplicity, feed on the saving word of God, of which he was a diligent hearer during the two years of his residence with us, and with evident blessing for his heart.

21*st*. Eva Stoenye, an aged communicant, departed happily to the Lord. She lived in childlike faith in God her Saviour. She often said—"I know nothing good of myself, for I have grown grey in sin ; but since my baptism, (eighteen months ago,) I have enjoyed true happiness." Her walk was worthy of the Gospel.

24*th*. A travelling colonist attended the preaching. He had a hymn-book, which he had purchased at Genadendal ; and which, he told us, was his inseparable companion.

25*th*. Johanna Tonker, a patient from Genadendal, came hither, and was followed, in a few days, by two other young persons from the same place, Charles and Caritas Hardenberg, own brother and sister.

In the first week of *September*, I employed several of our most able bodied patients in repairing the road before the hospital, for which they received regular wages. This improvement is a great convenience to our poor cripples.

11*th.* I was sent for after the preaching, to baptize a new-born child that appeared likely to die. During this transaction, I was taken very ill, and, towards evening, the pain in my side became so violent, that I thought my end was approaching. It yielded, however, to the means employed; but on the 14th, a discharge of blood from the lungs took place, which induced me to send an express to Genadendal, to request the assistance of Dr. Lees, who came directly, and staid till the 19th, when he left me considerably better, but with a strict charge to refrain from all public duty. The Brn. Teutsch and Sonderman came over, by turns, from Genadendal, to keep the meetings, till I was once more sufficiently recovered, on the 9th of *October*, to preach myself.

October 12*th.* I paid a visit of a few days to Genadendal. During my absence, Gottlieb Danger, a baptized youth, and Simeon Pottberg, an exemplary communicant brother from Genadendal, were called home to their eternal rest.

28*th.* We had three corpses at once for interment. Reiter Valentine, though he had lived here some years, died unbaptized. His conduct had been a constant source of grief to us. He would not come to church, and appeared to have no thought whatever for the concerns of his soul. Abraham Hess should have been present as candidate at the last communion, on the 3d, but was taken ill that very day, and rose no more from his bed. He assured me, at my last visit to him, that he could depart in peace, confiding in the mercy of the Lord. William Redlinghuis, likewise a candidate for the Lord's Supper, was of a very hasty temper, which occasioned him much unhappiness. The spirit of God, however, convinced him of his failing from time to time, and he expressed great contrition for it in his last illness.

November 8*th.* My late attack having led me to renew my request for leave to retire, as I could no longer hope for the restoration of my health, Br. and Sister Lehman, of Groenekloof, were called to succeed us, which Br. Teutsch, who arrived with us this day, notified to our little flock.

21*st.* Franzina Demas, a girl of fifteen, departed this life. She came to us five years ago, and was not a little astonished to hear that she, too, had an immortal soul. She found much comfort in repeating the Lord's Prayer, and some verses, which she had learned, though with great difficulty. She was followed,

December 9*th.* By Catharine Maria Conrad, a communicant sister, from Genadendal, who had lived here for a year and a half. She was deeply experienced in the ways of the Lord, and highly valued the privilege she had enjoyed, of being brought up from her youth in a Christian congregation.

31*st.* We closed this year of trial, but also of rich comfort, at the feet of our compassionate Redeemer, thanking Him with bowed hearts, for the patience, long-suffering, and forgiveness, which we had all so abundantly experienced from Him.

In the course of the year, 7 adults and 6 children were baptized here, 10 became communicants, and 19 departed this life.

The congregation numbers at present 78 persons, of whom 55 are baptized, and 33 are communicants.

Three Hottentot families in the neighborhood, consisting of 12 persons, who have long attended Divine worship at Hemel-en-Aarde, have also this year been annexed to it, as a country congregation.

JOHN CHARLES TIETZE.

FROM BROTHER H. P. HALLBECK.

Genadendal, January 20th, 1838.

"DEAR BROTHER,—Much against my wish and inclination, I have been prevented from writing to you for a long time, my last letter having been dated from Shiloh on the 10th November. But ever since I left the last mentioned place, I have been either journeying about, or so closely occupied, that no time whatever has been left me for correspondence; and even now it is with difficulty that I can spare a few moments for this branch of my duty, which I feel to be as important as it is agreeable.

"After having spent three weeks at Shiloh, we took leave of our brethren and sisters there, on the 20th November, and arrived at Enon, after a very speedy and prosperous journey, on the 25th of the same month, having taken the shortest road across the arid country of Riet and Bosjesman's rivers, and crossed the deep ravines of the Zuurberg.

"At Enon we were nearly a week fully employed in various ways, and on the 2d December, proceeded to Uitenhage, where we spent two very interesting days, (of which my journal will give you more information,) in the course of which I preached twice, and took the chair at a public meeting, in behalf of the London Missionary Society. We then visited at Doornkraal, our old friends Col. Cuyler and his lady, who are both suffering under bodily infirmities, and were glad to renew the acquaintance we made with them nearly twenty years ago; after a short visit at Bethelsdorp, and Port Elizabeth, we began our journey homewards in good earnest, on the 7th December.

"As far as the Keurbooms river, at the west end of Langekloof, we proceeded without interruption along the ordinary road; but here we turned to the left, on the 10th December, in order to visit the Knysna, and our friends Mr. Rex, and his family, and neighbors, traversing nearly the same ground which your dear late father travelled in 1816. This visit cost us more time than we had anticipated; not that we were detained by any accidents in crossing the tremendous hills and ravines, but from the necessity of waiting a couple of days, for fresh oxen to pull one wagon over the mountains; and more time than we at first expected was necessary, in order to become acquainted with the country. We thus remained over Christmas with Mr. Rex. But it was, I trust, no lost time,

for I had five times opportunities of holding divine service, and enjoyed the pleasure of making the acquaintance of several pious individuals whom I shall not easily forget, and one of whom, Hans Barkhuizen, spoke with pleasure of your father's visit, in 1816. Whether the wish of Mr. Rex and others, to have a Missionary establishment in their neighborhood, can be accomplished, remains as yet uncertain. The piece of land which they propose, appears well adapted for the purpose, having abundance of excellent water and fertile soil, particularly suited for gardening—and the neighbouring forest, and the nearness of the landing, and shipping-place, at the mouth of the Knysna, are unusual advantages for the outward prosperity of a settlement.

"Having spent a happy Christmas with Mr. Rex and his amiable family, we left the Knysna, on the 26th December, and pushing forward, as fast as the speed and strength of our oxen would allow, we reached our happy home as early as the 4th of this month, thankful for the merciful preservation we had experienced during our long journey, and that travelling had proved of benefit to my dear wife, who returned home in much better health and spirits than she left it.

"If I had been allowed to follow my own inclination, I should immediately have begun to attend to my correspondence, which, during the journey, had been sadly interrupted, but several circumstances required more immediate attention, which have ever since employed me, early and late.

"We soon found that Sister Hallbeck and myself, after so long an absence, must embrace the first opportunity of speaking with the different classes individually. We began with the last mentioned duty a day or two after our arrival, and though it was a fatiguing and laborious undertaking, it was certainly a very pleasing and encouraging task, by which we were anew convinced of the importance and extent of the work of the Holy Spirit among us, and felt constrained to thank the Lord for the great things, which among many imperfections, are effected through his gracious influence, attending the preaching of the Gospel. Long before we reached Genadendal, we were told by farmers and others, who had visited here on the festival days, of the great blessing which had been experienced; and all we heard from the Missionaries, and those with whom we conversed at the general speaking, corroborated the reports that had met us upon the road. The blessings of the festival season were sealed by those that accompanied the celebration of our first congregation day on the 18th of January; when in consequence of the individual speaking, 66 persons were advanced in the privileges of the Church; viz. 5 to become candidates for Baptism, 24 adults to be baptized or received into the congregation, 11 to become candidates for the Holy Communion, 12 to be partakers for the first time, and 14 to be re-admitted to the privileges of the baptized or communicants. Oh! may they all remain faithful, and be steadily growing in knowledge and grace.

"The task of closing last year's account was also attended with pleasure and encouragement, as the receipts of our various branches of trade here in Genadendal, were found materially to exceed the various items of expenditure. Our schools are carried on with zeal and in the right spirit, and Brother Franke has already succeeded in training a choir of vocal performers among the young Hottentots, who sung "Hosanna," and other musical pieces, at the late festival, to the great delight and astonishment of the congregation, and many hundred visitors. The building of our Institution has been discontinued during the late harvest, (which proves a good one,) but it will soon be resumed under the direction of Brother Teutsch, who will prolong his stay here for a couple of months for that purpose, as it is altogether impossible for me, without destroying my health, to attend to the various concerns of this station. Several of the Missionaries here complain of various ailments. Sister Kohrhammer, nearly 81 years of age, begins to suffer from the pressure of bodily infirmities and of declining years, though she is at this moment in the garden, assisting in cutting up peaches, peeling pears, apples, &c. Brother Stein, though moving about, and even attending to the English school, which I keep with the Mission family every morning from six to seven, is disabled from holding any meetings. Brother Sonderman is nearly deaf, by which he is hindered in his usefulness; and Sister Nauhaus is obliged to go to the seaside, to try the effect of bathing on her enfeebled health. The rest of our party are well, and particularly my own family. Sister Lees is gone to Elim, and her little Samuel, who is becoming a fine healthy boy, gladdens her heart, and soothes her sorrows. My daughter Gustava now manages the sewing school, commenced by Sister Lees, and keeps English school with a number of Hottentot children twice a week, and also with a company of single Sisters in the evenings. With the Missionaries' children, we have not been able to commence a separate school, for want of room, and with the exception of two, whom the parents wish to send to Europe, in a couple of months, they are all so young, that they could not well bear the needful confinement, beyond the three or four hours, which they spend daily in our Infant school. Of this Ezekiel still proves himself a superior teacher. You would be delighted to see this Hottentot now presiding at our Organ, when musical pieces are performed by the choir, for he is our regular Organist, and in this respect the successor of our late Brother Lees. The state of Groenekloof congregation is, as far as I know, encouraging. At Elim, all the Missionaries were well on the 28th. Brother Tietze is so ill that he can seldom leave his bed, and a Brother from this place occasionally visits Hemel-en-Aarde, to perform the clerical duties of the Leper Congregation. Brother T. will not, however, leave his station, till Brother and Sister Fritsch arrive to take charge of his flock, after which, he will come hither to prepare for his departure for Europe.

"Up to the 23d December, all were well at Shiloh; and the

harvest, which was promising when I left, has proved abundant. Brother and sister Genth left Enon, on the 3d January, pursuant to their call to assist, for a time, at Shiloh; and about this time, Brother and Sister Fritsch will probably take leave of their Tambookie flock, and begin their journey to these parts. From Enon, I have heard nothing worth communicating since I left it. The drought continued up to the date of Brother Genth's last letter of 26th December, and is probably still continuing, as it is a remarkably dry year, in all parts of the colony.

Our numbers here, at Genadendal, were as follows at the close of the year:—644 communicants, 114 candidates for the communion, 113 baptized, 400 children, 52 candidates for baptism, and 123 new comers. In all, 1446 persons; whom, with ourselves, we commend to your intercession at the Throne of Grace.

H. P. Hallbeck."

FROM BROTHER L. TEUTSCH.

Genadendal, Dec. 7, 1837.

"Dear Brother,—Having engaged to continue my service in this congregation during the interval of Brother Hallbeck's absence in the interior, I gladly take up my pen to furnish you with a few particulars of the progress of the Mission at this favored place.

"On the 8th October, we had a very blessed prayer-day with our Hottentot flocks; on which occasion, four adults were baptized, twelve received into the congregation, eight appointed for confirmation, and eleven re-admitted. Brother and Sister Franke had conducted the previous speaking with the several classes of the congregation, much to their encouragement. On the 1st November, the foundation stone was laid of the building which is intended for the training-school for Hottentot assistants. For the particulars of the ceremonial, I refer you to a letter from Brother Franke, and will content myself with stating, that the edifice is to be seventy-four feet in length, and twenty-three in depth, and of two stories; and as it stands very near the church, it will constitute a real ornament to our Mission-premises. Brother Hallbeck had requested me to superintend the progress of the building, and it has been a pleasure to me to comply with this wish, as far as my other duties permitted. In order to obtain a suitable locality, the house and garden of a Hottentot were purchased by the Mission, and the former removed. A shed which was used as a wood-store for the joiner's business, was also taken down; and by these several operations, the work was greatly delayed. At present there is an entire cessation of the work, as all our disposable hands are busy in the harvest. From all quarters, I am thankful to say, the accounts of its productiveness are favorable. Our various branches of manufacture are in a very thriving state, the demand being greater than the means of immediate supply: a circumstance, which is to be ascribed, in part, to

the distribution of the money awarded by the commissioners under the Emancipation Act. The accounts from Elim and Groenekloof continue cheering. Brother Lehman, who has been under the medical treatment of Dr. O'Flinn of Stellenbosch, one of the ablest physicians in the colony, appears to be deriving much benefit from it. Both he and his wife express themselves perfectly satisfied to remain at Groenekloof, for which we are very thankful, especially since their removal to Hemel-en-Aarde seems nearly out of the question.

"Since the departure of Brother Hallbeck, Sister Lees has been living with my wife and myself, and as she has learnt a little Dutch, and we understand a little English, we get on very comfortably together. Sister Lees' infant son, Samuel, is a fine boy, and cheers the heart of his widowed mother, in many an hour of loneliness. Whenever she takes her leave of this place, she will be greatly missed by us all, and not less by the poor and sick among our Hottentots, to whom she has shown great kindness. We have to thank her for the means of procuring the most needful articles of furniture for the chapel at Houtkloof; so that we have now a table, as well as some chairs and some benches of our own, in that rustic place of worship. We can say of her with truth, that "to do good and to communicate, is her heart's delight."

"When I was last week at Hemel-en-Aarde, Brother Tietze was suffering from a bowel complaint, and seemed very weak; but he speaks, nevertheless, of shortly returning to Europe.

"We had lately an agreeable visit from the Minister of the Lutheran Church in Cape-Town, the Rev Mr. Stegmann, accompanied by a missionary of the Berlin Society, who is desirous of taking up his residence at Zoar, a deserted station of the South African Missionary Society. Mr. Stegmann appears to be a zealous and faithful minister of Christ, who proclaims the gospel of Jesus with a warm heart, and is set for a blessing to many souls. His converse was very interesting and encouraging to us. We salute all our Christian friends in England, and commend ourselves to their prayers.

L. Teutsch."

FROM BROTHER C. F. FRANKE.

Genadendal, Dec. 6th, 1837.

"Dear Brother,—On the 1st November, the foundation was laid of the new building, intended for the Institution for the training of native teachers, which has been recently established at this settlement. The following is a short account of this solemn transaction, which appeared to make a deep impression on all who were present at it.

"At 10 o'clock in the morning of the above mentioned day, a numerous company of Hottentots belonging to our congregations

assembled in the Church, whom Brother Teutsch addressed in a very impressive manner, on the nature of the transaction in which we were about to engage, and which, though it might be deemed a matter of small moment by the children of this world, was accounted of great importance by those who believe in Jesus, and who, in every thing that they take in hand, desire to experience his blessing and to promote his glory. Having concluded with a fervent prayer, and with the singing of a hymn, the whole assembly proceeded to the place appointed for the building, and ranged themselves in the most orderly manner, in a semicircle on one side of it, the children of the schools standing next to the officiating minister. After the singing of the verses, '*Gracious Lord, may we believe,—venture all on thy free grace,*' *&c.* (Hymn Book, No. 742,) the inscription, drawn up by Brother Hallbeck in the Dutch and English languages, and intended to be deposited in the stone, was handed to Brother Nauhaus, who read it out aloud to the assembly, after which it was placed in a leaden box by Brother Brauer, and delivered to the two Hottentot master-builders, Baly and Bockman, (the contractors for the Church at Elim,) by whom the box was finally deposited in the foundation-stone, and secured. Brother Teutsch then taking a hammer, struck three times on the stone, pronouncing with much solemnity the words, 'In the name of the Father, and of the Son, and of the Holy Ghost;' the same ceremony was performed by the two master-masons and all the Missionary Brethren present. Brother Teutsch then kneeling on the stone, offered up a fervent prayer, which appeared to embrace every subject appropriate to a solemnity of this kind. At the close of the service, the congregation joined with heart and voice in the verse, '*The Lord for us great things hath done,*' *&c.*

"All present seemed deeply affected by this solemn transaction, and many of our people testified, in the course of the individual speaking, which took place the week following, that they had experienced the presence of our Saviour in the midst of His assembled people in a very lively manner.

"You are aware that Brother Schopman has for some time past been occupied in giving suitable instruction to a number of youths, who are destined for the service of our schools. Of this number four have been admitted into the Institution we are now forming, and I am now engaged for some hours every morning, in giving them lessons in various branches of useful knowledge. In due time I hope they will make more rapid progress than has hitherto been perceptible. The elementary singing schools, with the boys and girls, affords me much satisfaction. I cannot indeed say, that they improve as rapidly as my dear pupils in Niesky used to do, nor that they show as fine and delicate an ear for music as I have been accustomed to meet with in schools in my native land: nevertheless, all things considered, I have reason to be satisfied. Some young Hottentot sisters also take lessons in singing, and promise well. We have ventured to perform several anthems at the Church

on festival days, particularly at Christmas and New-Year, which have given much pleasure. Our young Hottentot organist, Ezekiel Pfeiffer, takes great pains, and when he has acquired a little more steadiness in keeping time, will be able to lead very creditably. If you can supply us with a few easy anthems, you will do us a real kindness.

"I must still mention, that, in September last, I began to hold discourses to the congregation, in the Dutch language. My attempts, in this department of service, continue to be very imperfect, and will be so for some time to come. I feel the need of your prayers, that I may not be found, in this respect, a useless servant in the house of our gracious Lord and Master, to whom I desire to devote myself with all my powers, whether of mind or body."

FROM BROTHER A. BONATZ.

Shiloh, Dec. 14th, 1837.

"Dear Brother,—Many thanks for your letter of the 21st February. The assurances which we from time to time receive of the prayers and sympathy of our distant brethren and friends are a real comfort and support to us, in seasons of comparative gloom and heaviness, and with such we are not unacquainted. We are indeed well aware that it behooves us to be patient and steadfast, while engaged in sowing the precious seed of the word of atonement, and not to be weary, even though it should appear as if no fruit, or but little, was the result. At the present moment, the prospect around us seems rather gloomy, and, to all human appearance, some time will elapse, before the darkness of heathenism gives way to the full radiance of Gospel light.

"I should have answered your letter earlier, had I not been an invalid during great part of the present year. In the very commencement of it, my health suddenly failed, and I began to think that I was falling into a consumption. I was affected with a constant pain in the chest, and great weakness in all my limbs; my voice lost its natural tone, and I had several slight attacks of spitting of blood. My dear wife was in great anxiety about me, but my faithful Saviour was pleased to raise me again by His mighty hand. A simple diet, with abstinence from animal food, coffee, tea, and other stimulants, as well as from the labors of the desk, was blessed to my gradual restoration, so that I am now, thank God, quite well again.

"In my last letter of January, I mentioned the evacuation of the military post at this place, and the withdrawal of Capt. Rabe to Fort Beaufort. On the 10th of that month, we were visited by a tremendous hail storm, the most fearful I have ever witnessed. The children had just come to attend the afternoon school, when a violent rushing noise, like that of the waves of the sea, announced to us the approaching hail. It was too late to send the

children home again, and I had only just time to close the window shutters, before the tempest was at the threshold. The darkness occasioned by the closing of the shutters, increased the alarm of the children. The hail now broke over us, accompanied by torrents of rain, and such a continuous rattle, that the poor children seemed too frightened to speak to each other. Only at intervals, was heard the anxious exclamation of yo! yo! yo! The wind rose in violence, and beat so fiercely against the doors and window-shutters, that it threatened to burst them open. The children, in their fright, cried out that the house was going to fall upon them, and some even sought to escape. I held them back, knowing that such an attempt would be attended with the utmost hazard. A scene of indescribable confusion now commenced. Some rolled about the floor, screaming; others scratched themselves unmercifully with their nails, for very fright; others tore their hair; others wept and cried out, 'my Father is struck dead, for he is in the field with the cattle;' others expressed similar apprehensions about their mothers, brothers, or sisters. The storm having at length abated, I allowed the trembling and weeping children to go home, for there could be no thought of proceeding with the school. The whole level tract around us was inundated; the river was swelled into an impetuous torrent, and from the neighbouring heights the water poured down in streams. The gardens, which a short hour before were in their glory, presented the most melancholy aspect. None of our people had however received any bodily hurt, for which we were truly thankful.

"On the 10th Jan. Mr. Henry Fynn, the government-agent, or consul for the Tambookie country, arrived here. He remained with us till the 29th March, and then removed to a place of his own, about 9 English miles from hence, in the direction of the Zwartkey. On the 18th the Lieut.-Governor Stockenstrom concluded a new treaty of amity with Mapasa, and presented Mr. Fynn to him, as the British consul, who should reside among his people, and settle all disputes between the farmers and the Tambookies.

"On the 10th Jan. we were visited by another, if possible, more violent hail storm, by which twenty-six of our sheep were killed in the field. The hollow, which was the site of the old settlement, was completely laid under water, and large masses of stone and of sand were brought down from the mountains, in sufficient quantities to fill the low grounds, and to choke the water-courses and the smaller channels. Although the most serious injury was done to all the gardens, it was soon wonderfully repaired, and through the blessing of our heavenly Father, in the short space of a month their appearance was more flourishing than before. Some years ago a Tambookie man thought it the greatest disgrace to engage in manual labor; but on the present occasion, the great majority of our people resolved, of their own accord, to undertake the somewhat severe and tedious task of clearing the water-courses of stones and sand. For several days, I counted above

thirty of these tall strong men, and it was quite a pleasure to observe the lively, and even mirthful spirit, in which they did their work. In ten days they had finished it in a most masterly manner, and without requiring any pay. I was at first somewhat anxious lest they should lose their courage, and advised them to do more than was absolutely necessary to make the water flow again; but they kept to their original purpose, to make a thorough clearance, and on the tenth day I had the pleasure to see them as brisk and active as on the first. On the 12th March, was the baptism of a young Fingo woman, on which occasion we experienced a lively perception of the presence of our Saviour. This new convert leads a quiet and truly Christian life, and shows, both by word and deed, whose property she considers herself to be. A short time after, her infant child was also baptized, at her earnest request. On the 16th June, the Tambookies went hunting, and killed a large leopard. On their way home the dead animal was borne in triumph on the shoulders of two men, the great body of the huntsmen following, and chanting a furious hunting song. As soon as they had crossed the river, I went to meet them, and requested them to cease, which they did immediately, merely observing, that we should not take their singing so very much amiss, for it was no small feat to have slain so formidable an enemy. We were pleased to find that none of the baptized were among those who joined in the heathenish song. At Shiloh, by God's mercy, peace reigns, and the quarrels among the various tribes who live here are far less frequent than in former years. Both church and school are numerously attended, and we live in hopes that the time may not be far distant when the Tambookies also shall experience the outpouring of the Spirit of God. In our neighbourhood, however, there has been but little tranquillity throughout the year; companies of Tambookies and Caffres have repeatedly engaged in war with the Sootoos, or Bechuanas, in order to revenge the death of Mnyaluza and Gamba, to which I alluded in a former letter; and they have returned home with great plunder, after committing the most atrocious murders. Hereby others have been induced to do the like; and we must therefore account it as a Divine interposition, in our behalf, that the Tambookies residing here have hitherto kept so quiet. We have very lately received intelligence, that a body of three hundred men, chiefly Sootoos and Corannas, are on their way to this neighbourhood, and the consequence has been, the retreat of numbers of Tambookies to the fastnesses of the mountains. We await the issue of this new movement with some anxiety.

"On the 31st October, we had the great pleasure to welcome Brother and Sister Hallbeck, and Brother Adolph Küster. The particulars of Brother Hallbeck's visit, which proved a great encouragement to us, he will himself communicate. You will probably have heard that Brother Fritsch is appointed to relieve Brother Tietze at Hemel-en-Aarde, and Brother and Sister Genth, of Enon, are to succeed them. Brother Küster is unwearied in his

brate the Lord's Supper with the little Cherokee congregation. But they were also eye-witnesses of distressing occurrences in the nation; how the poor Cherokees, among whom were also some belonging to us, were, without offering the least resistance, driven together by the troops, robbed of nearly all they possessed, and transported off to the West. Several thousand having in this way been removed, and the great heat and low water having rendered it impossible to continue it, the rest, living in part, like Brother Hicks, on their farms, but for the most part, encamped in the forts and the neighbourhood, obtained of Gen. Scott some respite, till about the 1st of September, wherefore, Brother Rüde proposed to open a school. In the mean time, Mr. John Ross returning, in the beginning of July, with the other delegates, from Washington, had travelled through Salem, to whose kindness the above named three brethren were recommended. Bnt he could make no definite hopes, with regard to obtaining permission to commence a Missionary settlement in Arkansas, as this depends upon the local council. This obtained, the above mentioned three Brethren will, in autumn, proceed to Arkansas.

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IN several of the subjoined letters received from this important sphere of Missionary labour, will be found interesting tabular statements of the number and classification of the individuals belonging to our negro flocks, at the close of 1837, and of the personal occurrences, in the several congregations, during the course of the year. These statements are, on the whole, satisfactory, from the increase which, in several instances, they exhibit, particularly in Jamaica and Barbadoes. May there be a corresponding growth in grace, in all who have been brought to the knowledge of the truth, and have professed themselves followers of Jesus! The founding of a new place of worship for the increasing congregation at Montgomery, and the proposed erection of a school-house at Indian-walk, are interesting features in the recent history of the Tobago Mission. In Barbadoes there is a prospect of providing an additional school-room at a place midway between Sharon and Mount-Tabor, out of the surplus of the government grant for a school-house in Bridgetown,—an arrangment which will doubtless prove satisfactory to Her Majesty's Secretary of State for the Colonies.

1. JAMAICA.

FROM BROTHER ZORN.

Fairfield, March 6th, 1838.

"Dear Brother,—Without much of the excitement of novelty, we are proceeding in the work committed to us, and continue to see proofs that our labours are not in vain in the Lord. Since the beginning of the year, we have already received many tokens of the Divine blessing both at Fairfield and elsewhere. A great encouragement to us, is the improved attendance on the means of grace on the Sabbath, which we anticipated would follow, when we should be able to offer our people more accommodation. Since the school-room, capable of containing about 200 persons, is so far finished as to admit of its being used, the number of hearers has been considerably augmented, so that besides filling school-room and chapel, there are still, on three Sundays out of four, several hundreds outside. I think we may say that, compared with 1836, there is an average increase of about 200, and though this is not owing to an influx of new people, we may equally rejoice over it, as an evidence of the growing improvement of the Sabbath-day. The school-room at Nazareth, (Adam's Valley,) 60 feet by 24, which you know is also used for public worship, is completely thronged on alternate Sundays, when Brother Rœmer holds the services there; indeed, there is generally not room enough. Though, at the distance those people lived from us, many little irregularities have crept in, we cannot but rejoice at the general spirit manifest among them, especially at the willingness they have shown to help in the building of the place.

"The Chapel at the *Savanna* is also quite filled when we attend there, and justifies the hope, that as soon as we can spare a Missionary to live at that station, no inconsiderable congregation will be collected.

"You are acquainted with the peculiar circumstances of that place. The tract of land, together with 100*l.* currency, was presented to us by D. Skaife, Esq., and a neat stone chapel, 50 ft. by 30, has since been erected there. For about nine years past, we have had a school in that vicinity, for the children of a much neglected population, principally settlers of colour, with a few negroes, who were themselves entirely destitute of the means of grace, having no place of worship within ten miles. The situation is peculiar, on a wide arid plain without any land-marks, interspersed with clumps of trees, and covered with long sour grass, on which feed at large, herds of goats, and a small hardy breed of horses. It is a warm place; but, as the air is dry, and tempered by a continual sea breeze, is considered healthy. We are removing the school from the former hut (for it was not much better) to the Chapel, till the new school-room shall be built; when this will be finished, I cannot say with any confidence, it being so very difficult to obtain tradesmen in that vicinity. The

morning with about twenty loaded horses. At the ferry they were directed to halt, and to encamp, till the Delaware chiefs had held a council with our Indians. This took place on the 6th of December, quite in the Indian manner. Brother Vogler had, in the mean time, repaired by invitation to the neighbouring Methodist Mission. The result of the council was, that our Indians might select for themselves a place of abode up the Konzas river. To this end, Brother Vogler, with eighteen Indians, went out on the 11th December, to reconnoitre, and after wandering about a long time, they at length found a place where there was wood and water, which in this region are scarcer than good land, and which they fixed upon for their new settlement. Immediately after their arrival in these parts, Brother Vogler had received a letter conveying to him the appointment from the P. H. Conference, to remain with the Indian congregation as their teacher, wherever they should locate ; which, confiding in the Lord, he readily accepted. The winter, which was short, but severe, setting in in the middle of January, six Indian families only had been able to erect for themselves a temporary shelter. The rest were lodged with their relatives residing there. Brother Vogler, on a friendly offer received, took up his abode in the mean time, at the Methodist Mission, three miles off, where he assisted till the 11th of March in the Indian school. Divine service was held here every Sunday alternately by the Methodist Missionary and Brother Vogler, which was attended by our Indians. The intelligence which the latter received in March, that Brother and Sister Chr. Miksch, in New Fairfield, had also been called to the service of the Mission on the Konzas river, with whom he was to expect the arrival of his dear wife and children, was very gratifying not only to himself, but also to our Indian brethren and sisters there, who expressed in writing their thanks to the P. H. Conference, that they were now to have both their beloved teachers, the Brethren Miksch and Vogler, with them.

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The Lord grant that this new Indian Mission may become the blessed occasion of extending our missions among the heathen of North America, according to our wish, and that of the sainted member of our society, through whose hand he has so abundantly furnished us with the means of defraying the expenses necessarily connected with it.

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Concerning this Mission, we can only communicate what we have learnt from our correspondence with the P. H. Conference, at Salem, N. C., under whose direction it is. The majority and flower of the little Cherokee congregation set out last autumn, after an affecting farewell meeting, for Arkansas; and the P. H. Conference at Salem, deeply regretted that it was impossible to give them a missionary to accompany them. Brother Clauder returned to Salem, and subsequently received an appointment in one of the country congregations in the vicinity. Brother Miles Vogler repaired to Brainerd, where he entered at the request of the Missionary Buttreck, as teacher pro tem. of the Indian school. But the company which had set out for Arkansas, soon halting, to go into winter quarters, and at a distance within reach, Brother M. Vogler visited them, from time to time, from Brainerd.

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sent to build a school-house at this place, as soon as practicable, with the grant originally obtained from the Colonial Secretary for Bethesda.

"At Bethel they do not require a new school-house, their present building being quite large enough. They have 30 day, and 60, or perhaps 70, Sunday scholars, and the place will contain above 100 children; while we have had, since I came hither, above 200 children on a Sunday. I am aware that this plan will involve us in additional expense, as Bethel is greatly in want of a larger place of worship. The present will hardly accommodate the 112 communicants of the congregation, and if quite crowded, can contain only 200 people, though the number of the flock, including new people and children, is 342. There are many estates in the neighbourhood of Bethel, and the prospect of increase in that station is cheering. I will not, however, dwell longer on this subject, but wait to hear your opinion.

"Though our Sunday auditories at Bethesda are not so large as I was accustomed to see at Fairfield, in Jamaica, yet our chapel has several times been filled, and many had to remain outside. According to my calculation, when all the benches are full, 600 people may find seats, and in case of necessity there is room for more benches, which we shall get made, and then we may reckon that it will accommodate 800, of all ages.

"Our evening-meetings are generally well attended on Monday evening, if it does not happen to be set apart monthly for special prayer. We have a large school in the chapel, with which I have been hitherto much pleased. Tuesday evening, we have a public meeting, principally for new people. Wednesday, for candidates, though public; Thursday, for the baptized members; and Friday, a public meeting, succeeded by a liturgical service for the communicants.

"When visiting some of our old people with Brother Roemer, I was much pleased with an old communicant Sister, who is no longer able to attend Church. Her words, 'O Massa! I am not worthy of all the blessings of our Saviour to me,' were spoken with such humility and gratitude, that I saw at once the happy state of her soul, in communion with her blessed Lord. Another Sister being asked why she relied on the goodness of our Saviour, and believed that He would take her soul to heaven, replied with firmness, 'Don't you know, sir, that He died for my sins, and your sins?' Our patience, however, is not without exercise, for many are the quarrels that we have to settle between some of those who are committed to our spiritual care.

"The desire for learning is at present very great, and nearly every evening some are taking lessons from my nephew Benjamin Ricksecker, who is actively engaged in school-keeping.

"On the 23d January, we had our Mission-conference here, when all except Sister Roemer were present. Though the morning was not without some showers of rain, none expected to witness such weather as followed in the evening. About 4 o'clock

P. M. a heavy rain began, which, after an hour's continuance, seemed to abate, when Brother Roemer made an attempt to set out for Bethel. His old stubborn horse could not be prevailed upon to move forward, but went backwards towards a precipice. Brother Roemer, in leaping out of the gig, fell before the wheel, but the servant seizing the horse, he rose without being much hurt. The Brethren Oerter and Senft then set out for town, leaving Sister Oerter, little Albert, and Sister Senft with us. Br. Roemer could not be prevailed upon to remain, and we therefore gave him the Bethesda horse; but hardly was he out of sight, when the rain commenced afresh with redoubled force, accompanied by incessant flashes of lightning, and a ceaseless roar of thunder. There was a continual gush of water against our dwelling, which forced itself into our hall and rooms, running in streams on the floor, wetting the books, &c. Our situation, even under a roof, was awful; but our great anxiety was about Brother Roemer. While we were in this distressed state, somebody knocked at our door, and on opening it, Brother Roemer stepped in, wet, and almost exhausted. He had gone nearly two miles on his way; but finding it impossible to proceed, returned to us, though not without the greatest difficulty. The next morning Brother Senft came to fetch the sisters to town, and related that while returning home the preceding evening, the lightning became most terrible, the whole horizon seemed to be set on fire, while the thunder became louder and louder. The rushing of the water from the hills into the low and sandy road, soon made it impracticable to guide the horse, and they left him to his own direction, till, being blinded by the lightning, he lost his way, and got upon the bank. Brother Oerter had then to wade into the water, and lead the trembling animal, till they arrived at home. On Brother Senft's seeing the danger they had been in on the preceding night, the many heaps of sand, stones, and trees, which the flood had washed into the road, he exclaimed, 'Surely the Lord sent His angels for our protection, else had we never been able to pass this way without an accident.' On his return to us, some negroes assisted him, dragging the gig over the dangerous parts of the road. A bridge and some walls near the road side were entirely destroyed. At one of these places he found some negroes with their carts, quite composed, and smoking their pipes. On asking 'What will you do?' they deliberately replied, 'Oh massa! we cannot get over; what to do we no know, but we cannot get over.' The Sisters Oerter and Senft, with the little infant, were carried over Cayon river by some negroes. One of them said, 'Massa, I tremble when I think that you went last night along this dangerous road.' Several houses in the island were swept away.

"In our cellar we have found a bell for our Chapel. It must have lain there many years; but we have brought it to day-light, raised it temporarily, and rung it the two last Sundays. The Helpers have promised to get two high posts for its support."

school, we hope, will flourish, when a young man, whom we sent to the Mico Institution at Kingston for training, shall commence his instructions on April 1st. We shall be glad to receive reinforcements, and permission to place a Missionary there; the people are very anxious for it.

"*At the close of* 1837, *the numbers of our Congregation were as follows:—*

	Communicants.	*Baptized.*	*Children.*	*New people.*	*Total.*
Fairfield,	748	468	610	949	2775
New-Carmel,	350	310	600	1141	2401
New-Eden	259	287	279	354	1172
New-Fulnec,	202	210	290	394	1096
Bethany,	128	184	259	300	871
New-Bethlehem,	110	52	87	161	404
Irwin-Hill,	146	121	189	229	685
Beaufort,	58	103	206	135	502
Total	2001	1735	2514	3663	9913
			At the close of 1836		9129
				Increase	784

"In our calling, we have met with many encouragements to lead souls to our Saviour, and to *proclaim to them the acceptable year of the Lord; to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to comfort all that mourn.* Last Sunday we had a meeting of a very peculiar kind, for the excluded members of the congregation. In the course of the last few weeks, they have been frequently invited to come to us, and it was truly affecting to behold the willingness and simplicity, with which above a hundred of these straying sheep assembled together. Several of their number had already partially returned to the fold, having been re-admitted to the privileges of the individual speaking, and of attendance at the congregation-meeting; but there were also others, who for many years, and especially since the insurrection of 1832, had never shown their faces among us. We had thus a long-desired opportunity of representing to these poor people, who have been wanderers in a strange land, the misery and peril of forsaking the Lord our Saviour, and declining from His fear, but at the same time of magnifying the love of Jesus to sinners, and His especial tenderness to such as have gone out of the way, to whom He calls aloud, Turn, O backsliding children, and I will not cause my anger to fall upon you, for I am merciful. We are enabled to cherish the comfortable assurance that many of these poor backsliders are in the training of the Holy Spirit; their downcast looks, and the tears streaming down their cheeks, testified that they were deeply sensible of the wretchedness attendant on a departure from the living God. We have already perceived some of the good fruits resulting from such an appeal to their hearts.

"We were glad to hear that no objections are made by the Colonial Secretary to the plans we adopted for school-rooms at

Bethany, Nazareth, &c. As the expenses of the school-rooms at Bethany and Beaufort cannot well be separated from that of the Chapel, we shall submit estimates for school-rooms of the same size and quality, which will show, that detached school-houses would have cost more; and *that* I think will be satisfactory to Government. At the same time we cannot deny, that it has benefited our Chapels, which, from the nature of the ground, would, at any rate, have required a considerable foundation, though not so much as for putting school-rooms underneath.

J. Zorn."

2. ST. KITTS.

FROM BROTHER P. RICKSECKER.

Bethesda, January 17th, 1838.

"Dear Brother,—Once more I send a letter to you from the West Indies, but not, as in times past, from my favourite isle, Jamaica. Little did I expect I was bidding farewell to it when, last spring, its coasts disappeared out of my sight. During the past year our Missionary band in that island has been subject to many changes. Brother Collis finished his labours here below; only two weeks before his departure he wrote a very lively letter to me, which showed the great energy of his mind. Sister Roemer, so promising for the Missionary labour, was also called into eternal rest. Brother and Sister Haman received an appointment to Demarara, and last of all, my unworthy self, when preparing to return to Jamaica, am appointed to St. Kitts. 'The Lord's will be done.' We find our hands full of work here. Many things require to be put in order. May our Master give us grace to serve him thankfully! Brother Oerter is very active in his new station in Town.

"Bethesda is situated pleasantly on hills, and the surrounding country is romantic. A place of worship of the established Church is hard by, and another of the Wesleyans, not very distant. We are between the two. A nephew of mine, Benjamin Ricksecker, who came out with me, with a view of becoming a Missionary in time, is employed as a teacher in our school, which contains above 100 scholars.

"Since my arrival here, I have been more and more convinced, how desirable it is, that we should have a proper school-house. The day-school is attended by more than 100 children, (yesterday there were 130,) and it is very inconvenient to have these children in the Chapel from 4 A. M. till 4 P. M.; and indeed things cannot be properly arranged for a school, particularly as a number of the scholars learn to write. It appears, too, to be unsuitable, for the children lose all respect for the place.

"In our last Mission-conference, it was resolved to write to you on the subject, expressing our united wish to have your con-

morning with about twenty loaded horses. At the ferry they were directed to halt, and to encamp, till the Delaware chiefs had held a council with our Indians. This took place on the 6th of December, quite in the Indian manner. Brother Vogler had, in the mean time, repaired by invitation to the neighbouring Methodist Mission. The result of the council was, that our Indians might select for themselves a place of abode up the Konzas river. To this end, Brother Vogler, with eighteen Indians, went out on the 11th December, to reconnoitre, and after wandering about a long time, they at length found a place where there was wood and water, which in this region are scarcer than good land, and which they fixed upon for their new settlement. Immediately after their arrival in these parts, Brother Vogler had received a letter conveying to him the appointment from the P. H. Conference, to remain with the Indian congregation as their teacher, wherever they should locate ; which, confiding in the Lord, he readily accepted. The winter, which was short, but severe, setting in in the middle of January, six Indian families only had been able to erect for themselves a temporary shelter. The rest were lodged with their relatives residing there. Brother Vogler, on a friendly offer received, took up his abode in the mean time, at the Methodist Mission, three miles off, where he assisted till the 11th of March in the Indian school. Divine service was held here every Sunday alternately by the Methodist Missionary and Brother Vogler, which was attended by our Indians. The intelligence which the latter received in March, that Brother and Sister Chr. Miksch, in New Fairfield, had also been called to the service of the Mission on the Konzas river, with whom he was to expect the arrival of his dear wife and children, was very gratifying not only to himself, but also to our Indian brethren and sisters there, who expressed in writing their thanks to the P. H. Conference, that they were now to have both their beloved teachers, the Brethren Miksch and Vogler, with them.

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Fairfield, March 6th, 1838.

"Dear Brother,—Without much of the excitement of novelty, we are proceeding in the work committed to us, and continue to see proofs that our labours are not in vain in the Lord. Since the beginning of the year, we have already received many tokens of the Divine blessing both at Fairfield and elsewhere. A great encouragement to us, is the improved attendance on the means of grace on the Sabbath, which we anticipated would follow, when we should be able to offer our people more accommodation. Since the school-room, capable of containing about 200 persons, is so far finished as to admit of its being used, the number of hearers has been considerably augmented, so that besides filling school-room and chapel, there are still, on three Sundays out of four, several hundreds outside. I think we may say that, compared with 1836, there is an average increase of about 200, and though this is not owing to an influx of new people, we may equally rejoice over it, as an evidence of the growing improvement of the Sabbath-day. The school-room at Nazareth, (Adam's Valley,) 60 feet by 24, which you know is also used for public worship, is completely thronged on alternate Sundays, when Brother Rœmer holds the services there; indeed, there is generally not room enough. Though, at the distance those people lived from us, many little irregularities have crept in, we cannot but rejoice at the general spirit manifest among them, especially at the willingness they have shown to help in the building of the place.

"The Chapel at the *Savanna* is also quite filled when we attend there, and justifies the hope, that as soon as we can spare a Missionary to live at that station, no inconsiderable congregation will be collected.

"You are acquainted with the peculiar circumstances of that place. The tract of land, together with 100*l.* currency, was presented to us by D. Skaife, Esq., and a neat stone chapel, 50 ft. by 30, has since been erected there. For about nine years past, we have had a school in that vicinity, for the children of a much neglected population, principally settlers of colour, with a few negroes, who were themselves entirely destitute of the means of grace, having no place of worship within ten miles. The situation is peculiar, on a wide arid plain without any land-marks, interspersed with clumps of trees, and covered with long sour grass, on which feed at large, herds of goats, and a small hardy breed of horses. It is a warm place; but, as the air is dry, and tempered by a continual sea breeze, is considered healthy. We are removing the school from the former hut (for it was not much better) to the Chapel, till the new school-room shall be built; when this will be finished, I cannot say with any confidence, it being so very difficult to obtain tradesmen in that vicinity. The

school, we hope, will flourish, when a young man, whom we sent to the Mico Institution at Kingston for training, shall commence his instructions on April 1st. We shall be glad to receive reinforcements, and permission to place a Missionary there; the people are very anxious for it.

"*At the close of* 1837, *the numbers of our Congregation were as follows:—*

	Communicants.	*Baptized.*	*Children.*	*New people.*	*Total.*
Fairfield,	748	468	610	949	2775
New Carmel,	350	310	600	1141	2401
New-Eden	259	287	279	354	1172
New-Fulnec,	202	210	290	394	1096
Bethany,	128	184	259	300	871
New Bethlehem,	110	52	87	161	404
Irwin-Hill,	146	121	189	229	685
Beaufort,	58	103	206	135	502
Total	2001	1735	2514	3663	9913
				At the close of 1836	9129
				Increase	784

"In our calling, we have met with many encouragements to lead souls to our Saviour, and to *proclaim to them the acceptable year of the Lord; to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to comfort all that mourn.* Last Sunday we had a meeting of a very peculiar kind, for the excluded members of the congregation. In the course of the last few weeks, they have been frequently invited to come to us, and it was truly affecting to behold the willingness and simplicity, with which above a hundred of these straying sheep assembled together. Several of their number had already partially returned to the fold, having been re-admitted to the privileges of the individual speaking, and of attendance at the congregation-meeting; but there were also others, who for many years, and especially since the insurrection of 1832, had never shown their faces among us. We had thus a long-desired opportunity of representing to these poor people, who have been wanderers in a strange land, the misery and peril of forsaking the Lord our Saviour, and declining from His fear, but at the same time of magnifying the love of Jesus to sinners, and His especial tenderness to such as have gone out of the way, to whom He calls aloud, Turn, O backsliding children, and I will not cause my anger to fall upon you, for I am merciful. We are enabled to cherish the comfortable assurance that many of these poor backsliders are in the training of the Holy Spirit; their downcast looks, and the tears streaming down their cheeks, testified that they were deeply sensible of the wretchedness attendant on a departure from the living God. We have already perceived some of the good fruits resulting from such an appeal to their hearts.

"We were glad to hear that no objections are made by the Colonial Secretary to the plans we adopted for school-rooms at

Bethany, Nazareth, &c. As the expenses of the school-rooms at Bethany and Beaufort cannot well be separated from that of the Chapel, we shall submit estimates for school-rooms of the same size and quality, which will show, that detached school-houses would have cost more; and *that* I think will be satisfactory to Government. At the same time we cannot deny, that it has benefited our Chapels, which, from the nature of the ground, would, at any rate, have required a considerable foundation, though not so much as for putting school-rooms underneath.

J. Zorn."

2. ST. KITTS.

FROM BROTHER P. RICKSECKER.

Bethesda, January 17th, 1838.

"Dear Brother,—Once more I send a letter to you from the West Indies, but not, as in times past, from my favourite isle, Jamaica. Little did I expect I was bidding farewell to it when, last spring, its coasts disappeared out of my sight. During the past year our Missionary band in that island has been subject to many changes. Brother Collis finished his labours here below; only two weeks before his departure he wrote a very lively letter to me, which showed the great energy of his mind. Sister Roemer, so promising for the Missionary labour, was also called into eternal rest. Brother and Sister Haman received an appointment to Demarara, and last of all, my unworthy self, when preparing to return to Jamaica, am appointed to St. Kitts. 'The Lord's will be done.' We find our hands full of work here. Many things require to be put in order. May our Master give us grace to serve him thankfully! Brother Oerter is very active in his new station in Town.

"Bethesda is situated pleasantly on hills, and the surrounding country is romantic. A place of worship of the established Church is hard by, and another of the Wesleyans, not very distant. We are between the two. A nephew of mine, Benjamin Ricksecker, who came out with me, with a view of becoming a Missionary in time, is employed as a teacher in our school, which contains above 100 scholars.

"Since my arrival here, I have been more and more convinced, how desirable it is, that we should have a proper school-house. The day-school is attended by more than 100 children, (yesterday there were 130,) and it is very inconvenient to have these children in the Chapel from 4 A. M. till 4 P. M.; and indeed things cannot be properly arranged for a school, particularly as a number of the scholars learn to write. It appears, too, to be unsuitable, for the children lose all respect for the place.

"In our last Mission-conference, it was resolved to write to you on the subject, expressing our united wish to have your con-

sent to build a school-house at this place, as soon as practicable, with the grant originally obtained from the Colonial Secretary for Bethesda.

"At Bethel they do not require a new school-house, their present building being quite large enough. They have 30 day, and 60, or perhaps 70, Sunday scholars, and the place will contain above 100 children; while we have had, since I came hither, above 200 children on a Sunday. I am aware that this plan will involve us in additional expense, as Bethel is greatly in want of a larger place of worship. The present will hardly accommodate the 112 communicants of the congregation, and if quite crowded, can contain only 200 people, though the number of the flock, including new people and children, is 342. There are many estates in the neighbourhood of Bethel, and the prospect of increase in that station is cheering. I will not, however, dwell longer on this subject, but wait to hear your opinion.

"Though our Sunday auditories at Bethesda are not so large as I was accustomed to see at Fairfield, in Jamaica, yet our chapel has several times been filled, and many had to remain outside. According to my calculation, when all the benches are full, 600 people may find seats, and in case of necessity there is room for more benches, which we shall get made, and then we may reckon that it will accommodate 800, of all ages.

"Our evening-meetings are generally well attended on Monday evening, if it does not happen to be set apart monthly for special prayer. We have a large school in the chapel, with which I have been hitherto much pleased. Tuesday evening, we have a public meeting, principally for new people. Wednesday, for candidates, though public; Thursday, for the baptized members; and Friday, a public meeting, succeeded by a liturgical service for the communicants.

"When visiting some of our old people with Brother Roemer, I was much pleased with an old communicant Sister, who is no longer able to attend Church. Her words, 'O Massa! I am not worthy of all the blessings of our Saviour to me,' were spoken with such humility and gratitude, that I saw at once the happy state of her soul, in communion with her blessed Lord. Another Sister being asked why she relied on the goodness of our Saviour, and believed that He would take her soul to heaven, replied with firmness, 'Don't you know, sir, that He died for my sins, and your sins?' Our patience, however, is not without exercise, for many are the quarrels that we have to settle between some of those who are committed to our spiritual care.

"The desire for learning is at present very great, and nearly every evening some are taking lessons from my nephew Benjamin Ricksecker, who is actively engaged in school-keeping.

"On the 23d January, we had our Mission-conference here, when all except Sister Roemer were present. Though the morning was not without some showers of rain, none expected to witness such weather as followed in the evening. About 4 o'clock

P. M. a heavy rain began, which, after an hour's continuance, seemed to abate, when Brother Roemer made an attempt to set out for Bethel. His old stubborn horse could not be prevailed upon to move forward, but went backwards towards a precipice. Brother Roemer, in leaping out of the gig, fell before the wheel, but the servant seizing the horse, he rose without being much hurt. The Brethren Oerter and Senft then set out for town, leaving Sister Oerter, little Albert, and Sister Senft with us. Br. Roemer could not be prevailed upon to remain, and we therefore gave him the Bethesda horse; but hardly was he out of sight, when the rain commenced afresh with redoubled force, accompanied by incessant flashes of lightning, and a ceaseless roar of thunder. There was a continual gush of water against our dwelling, which forced itself into our hall and rooms, running in streams on the floor, wetting the books, &c. Our situation, even under a roof, was awful; but our great anxiety was about Brother Roemer. While we were in this distressed state, somebody knocked at our door, and on opening it, Brother Roemer stepped in, wet, and almost exhausted. He had gone nearly two miles on his way; but finding it impossible to proceed, returned to us, though not without the greatest difficulty. The next morning Brother Senft came to fetch the sisters to town, and related that while returning home the preceding evening, the lightning became most terrible, the whole horizon seemed to be set on fire, while the thunder became louder and louder. The rushing of the water from the hills into the low and sandy road, soon made it impracticable to guide the horse, and they left him to his own direction, till, being blinded by the lightning, he lost his way, and got upon the bank. Brother Oerter had then to wade into the water, and lead the trembling animal, till they arrived at home. On Brother Senft's seeing the danger they had been in on the preceding night, the many heaps of sand, stones, and trees, which the flood had washed into the road, he exclaimed, 'Surely the Lord sent His angels for our protection, else had we never been able to pass this way without an accident.' On his return to us, some negroes assisted him, dragging the gig over the dangerous parts of the road. A bridge and some walls near the road side were entirely destroyed. At one of these places he found some negroes with their carts, quite composed, and smoking their pipes. On asking 'What will you do?' they deliberately replied, 'Oh massa! we cannot get over; what to do we no know, but we cannot get over.' The Sisters Oerter and Senft, with the little infant, were carried over Cayon river by some negroes. One of them said, 'Massa, I tremble when I think that you went last night along this dangerous road.' Several houses in the island were swept away.

"In our cellar we have found a bell for our Chapel. It must have lain there many years; but we have brought it to day-light, raised it temporarily, and rung it the two last Sundays. The Helpers have promised to get two high posts for its support."

FROM BROTHER THEOD. ROEMER.

Bethel, March 3, 1838.

"Dear Brother,—Though we have not been without our share of trials since we arrived at this place, we feel truly thankful to the Lord, who has called us to serve Him in the midst of this congregation here collected. We believe it to be His will, that, like the patriarch of old, we should here erect an altar to His name, and earnestly do we pray for the fulfilment of the wish you have expressed in our behalf, that we may find our Bethel to be to us and our negro-flock the house of God, and the gate of heaven. Of our own worthiness or sufficiency we cannot boast, as little dare we trust therein; the grace and the strength of our Lord and Saviour, and the sure promises he has given to us, are the only source of our hope and confidence. An experience of two years has abundantly convinced me of my own weakness, and ignorance of many things connected with the Missionary calling; and this feeling has often been so strongly impressed on my mind, that nothing but the conviction that I am here, according to the will and the special appointment of my gracious Master, could have sustained my drooping faith and courage. Little as my peculiar cast of mind appears to fit me for a service, in which many subjects of a practical nature demand daily attention, I cannot but feel thankful for the opportunity which has here been afforded me, of acquiring some knowledge of the concerns of domestic and social life.

"The special magistrate of this parish, a friend of the Moravians, and a truly Christian man, expressed a strong desire that I should commence a school at Broderson's, the estate of Mr. Burt, who had already offered us an old boiling-house for a preaching-place. Willing to comply with this wish, Brother Ricksecker and I called upon Mr. Burt, who professed himself ready to do all in his power to assist us in our laudable intention. Since that time, I have been there twice, and we have already about twenty children, who are instructed in the house of the female teacher, an experienced person. But her house is much too small, even for this number, and the old boiling-house, which Mr. Burt has again offered, is upon a neighbouring hill, at the distance of nearly an English mile. The teacher, being sickly, has declared herself unable to walk up to this house every day, particularly if the weather should not be favourable. Will you let us know your ideas about building a small school-house in this place? I dare say Mr. Burt would contribute something towards it.

"Our school here in Bethel goes on pretty well, but increases very slowly. I think your brother told me that the Wesleyan schools in this Island are some of the most flourishing that he has

seen in the West Indies. We are just between their two most numerous schools, which may perhaps, in some measure, account for the small number of our scholars.

"In the Diary which I send you by this opportunity, you will find something about one or two vain attempts which I made to establish a regular service on Broderson's estate. If we should have a school-house there, it will be much easier to compass this object."

3. ANTIGUA.

FROM BROTHER B. HARVEY.

St. John's, Feb. 1, 1838.

"Dear Brother,—A teacher is shortly expected here for a Normal School, to be established here by the trustees of the Mico Charity. I do not expect that the work of education will ever be placed on a proper footing in Antigua, until means are found to educate competent teachers; for which an opportunity seems at length to occur. I am, therefore, very anxious to hear your sentiments in regard to the following proposals. We wish to have six teachers trained by the Normal instructor, one for each of our schools in Antigua, which, indeed, would be seven, including *Popeshead*. An expense would be thereby incurred by the school-fund, (for the support of such teachers both whilst under tuition, and when settled at their several stations,) which we desire to have sanctioned by the approval of our Brethren at home. Each would require from 10*l.* to 15*l.* sterling per annum. At least I think so. Please to let us know your views by the first opportunity."

March 24th, 1838.

"We are in hopes, that, soon after Easter, we shall be able to open the new church at Lebanon; but are meanwhile longing to see our expected assistants, Brother and Sister Baum. Even after their arrival, we shall find it difficult to supply all the stations, especially since our number has been diminished by the removal of Br. and Sr. Bayne to Europe.

"You will be interested to hear, that the burial-ground at the new settlement of Lebanon was solemnly dedicated on the 19th March, on occasion of the interment of the aged helper sister Bathsheba, of Stony-hill, which took place there, agreeably to her dying request. Brother Hartvig having gone over from St. John's to select a suitable spot for the grave, I joined him in the afternoon, for the purpose of officiating at the solemnity. On arriving, about 5 o'clock, at the house of the deceased at Sea-view, where she had lived ever since the passing of the Emancipation Act, a considerable company, consisting of about one hundred persons, was found assembled together, dressed in their

Sunday clothing, and waiting to attend the funeral. As this was the first interment at the new settlement, I endeavoured to improve the occasion by a discourse on the subject of the burial of the bodies of believers, the resurrection from the dead, and the necessity of attaining to that happy state of spiritual union with the Saviour, which will justify the declaration of the Apostle,—'*To me* to live is Christ, and to die is gain.'

"After singing of the verse, 'When all with awe shall stand around,' &c., (Hymn Book, No. 1160, v. 4,) the whole company walked in procession, two and two to the burial-ground, where the service was opened by the reading of several portions of Scripture, treating of the dissolution of the body, and the resurrection to eternal life. In conclusion, the Litany at burials was prayed in fellowship.

"The corpse was borne by negro assistants belonging to the congregation at Gracehill, of which the deceased was a very old member. The demeanour of all present was most orderly and devout during the whole service, and evinced the serious impression made upon their minds by the solemn and interesting occasion.

"I inclose two tabular statements relative to our congregations in this island."

Summary of the Brethren's Congregations in Antigua, Dec. 31*st*, 1837.

	St. John's.	*Gracehill.*	*Gracebay.*	*Newfield.*	*Cedar Hall.*	*Total.*
Communicants,	2233	876	351	513	912	4885
Baptized Class,	846	305	119	97	259	1626
Catechumens,	1003	387	310	259	524	2483
Adults,	4082	1568	780	869	1695	8994
Children 12 years and under,	1309	522	228	421	485	2965
Total,	5391	2090	1008	1290	2180	11959

N. B. This enumeration does not appear to include those who are under church discipline, but who, although forbidden to attend the Lord's supper, or the peculiar services of the church, are, nevertheless, considered by the Missionaries to be within the range of their pastoral duty.—Ed. P. A.

Congregational Occurrences during the year 1837.

	Children baptized.	*Adults baptized.*	*Received into the congregation.*	*Re-admitted to do.*	*Excluded from do.*	*Confirmed.*	*Died.*
St. John's,	99	53	178	97	57	180	182
Gracehill,	45	11	69	50	34	56	63
Gracebay,	17	4	15	25	22	13	13
Newfield,	30	3	23	21	15	3	17
Cedar-Hall,	53	18	41	46	50	46	43
Total,	244	89	326	239	178	298	318

4. BARBADOES.

EXTRACT OF LETTERS OF BR. JOHN ELLIS.

Bridgetown, March 1st, 1838.

"DEAR BROTHER,—Accept my best thanks for your kind letters of January 15th, which reached my hands a few days ago. I regret, that it is out of my power to return such an answer to it, by this day's mail, as I could wish; I must, however, send you a few particulars, relative to the work of God committed to our Church in this island. And first I would transmit to you, a statement of the numbers of our several congregations, which I am sorry to find, however, will be somewhat incomplete, in consequence of one or two omissions in the Mount-Tabor list. You will observe that there has been a material increase during the last two years.

"Many thanks for the premiums sent out for the most diligent scholars in our school. We shall find them very valuable at the next examination. Both the Sunday and evening-schools continue to be well attended, and many are attaining to considerable biblical knowledge, of which they would probably have otherwise remained ignorant."

Memoranda of the Three Congregations in Barbadoes, for the year 1837.

	Sharon.	*Mt. Tabor.*	*Bridgetown.*	*Total.*
Adults baptized,	216	55	21	292
Received into the congregation,	16	not stated	18	34
Children baptized,	121	18	none	139
Admitted to the holy communion,	62	—	6	
Married,	94	—	10	
Departed this life,	29	10	1	
Excluded or suspended,	80	6	6	

The congregations consisted, at the close of the year, of the following:

	Sharon.	*Mt. Tabor.*	*Bridgetown.*	*Total.*
Baptized adults,	1211	264	53	1528
Among whom are communicants,	510	not stated	9	
Baptized children,	571	75	—	646
Catechumens,	818	110	90	1018
			Total,	3192

"You ask if no more land contiguous to ours in the Roebuck is to be had. There is offered for sale at this juncture a small lot, which would do for a burial-ground, and fearing it might be disposed of, before I could write to our directors at home, and get a reply, I have offered to give at the same rate for it, as my pre-

decessors gave for the first lot; but as yet, my tender has not been accepted. My colleagues think we should venture to give a higher price, rather than let it be sold to others; for without a burial-ground, we cannot calculate on great success in Bridgetown, so that I really hope our funds are in a state to allow of our laying out a hundred pounds sterling on the purchase of a piece of land large enough for that purpose."

April 14th, 1838.

"I am happy to be able to report the purchase of the plot of ground alluded to in my last, and that on reasonable terms. The sum demanded, and given for it, was 86*l* sterling, and for this we have acquired possession of about 1,200 square feet, which will answer our purpose very well, at least for some years to come.

"As to the government-grant for education, I may state, that we have resolved to appropriate the small building in which my predecessor lived, for the purpose of a school-house, rating the value of it at 90*l*, and appropriating 110*l* more, to its repair and enlargement. With the remaining 190*l*,* we hope to be able to build a school-house in a delightful site, about midway between Sharon and Mount-Tabor, five miles from each, for which purpose half an acre of land has been liberally presented to us by Thomas Trotman, Esq. By this arrangement, the children who are unable to attend at Mount-Tabor or Sharon will find a place where they can receive instruction, and we hope the adults on the neighbouring estates will also derive benefit from it.

"We are preparing, and trust ere long to be able to open, our day-school in Bridgetown. The Sunday and evening-schools continue to be numerously attended. The same scholars attend on both occasions, most of whom are apprenticed labourers. We divide them into eight classes, each consisting of about 24 or 25 scholars, and for each we are thankful to have found a tolerably efficient teacher.

"Many of the scholars have also entered their names on our list of new people, and a few of them are already members of the congregation. During the present passion-season, we have been gratified to see the meetings much more numerously attended than they were during the same season last year, and we have reason to hope, that this is one consequence of our hearers having become more experimentally acquainted with the blessings redounding to us from the sufferings and death of the incarnate Son of God. Since Easter, last year, 39 persons have been received into Church-fellowship with us, and 14 have been admitted to the Holy Communion.

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* The grant was 390*l* sterling. —*Ed. P. A.*

VI. MISCELLANEOUS INTELLIGENCE.

1. South Africa.—Br. Hallbeck writes from Genadendal, under date of 12th April: Our place presents in these days a very animated scene, and great is the concourse of people, of all classes and colours, at the meetings of the Passion Week. More than 20 persons have in this week obtained permission to live here, and applications are almost daily made by persons anxious to enjoy our pastoral care. Fifty-seven persons have been advanced to the privileges of the church; the church is filled, and upon many the history of the Saviour's Passion seems to make a salutary impression. By a letter of a later date, intelligence is received that Br. John C. Tietze, labourer for many years in the South African mission, died at Hemel-en-Aarde on the 19th April, after protracted sufferings, in the 52d year of his age. Enon continued to suffer with a great drought, and consequent scarcity of provisions. The Hottentots were obliged, in pursuit of sustenance, to scatter to a great distance, which exercised an unfavourable influence upon the inward course of the congregation. Br. and Sr. Genth, from Enon, had succeeded Br. and Sr. Fritsch in Shiloh, the latter having taken charge of the station at Hemel-en-Aarde. At Shiloh, things were going on in their usual course, and although the number of baptized Tambookies continued small, viz. 15 baptized adults and 10 children, yet the word of God seems to obtain more entrance among them, and the baptized grow in knowledge and grace. On the 24th June, the widowed Sister Lees arrived in safety from Genadendal in London. Our Missionaries on all the stations in South Africa were well.

2. West Indies.—Br. Hans Hostrup Wolter arrived safely in St. Thomas on the 29th May. Br. and Sr. Menzel had moved from New Herrnhut to Friedensberg in St. Croix. In most of the English islands they were looking forward to the termination, on the 1st August, of the so called apprenticeship of the negroes, who are now put in full possession of their liberty. In Antigua, the church at the new place called Lebanon was solemnly dedicated. There will be preaching there every Sunday till the station can be permanently supplied with a Missionary couple.

3. North American Indians.—A letter from Br. Christian Miksch, dated September 3d, informs us of the good health of our Missionaries at their new settlement on the Konzas river. Br. and Sr. Miksch had, immediately after their arrival, moved into the unfinished dwelling erected for them. Between it and Br. Vogler's house, a suitable spot was selected for a chapel and school-house, and they had so far progressed with the building, that they hoped to dedicate it on the 17th of September. On either side of their Mission buildings, and along the foot of a hill, our Indians had built their houses; and before them, towards

the south, they have a beautiful and fertile valley. They were, further, taking measures to introduce the regulations usually established in our heathen congregations. Thursday the 5th of August is mentioned as a memorable day for this congregation, more than 30 strange Indians, for the most part heathen, being attentive hearers, and nearly all being present at the love-feast held after the sermon, and three persons having in the evening meeting been readmitted. Br. Abr. Luckenbach writes from Fairfield, U. C., under date of September 24, that Br. and Sr. Henry Bachman were happy and active in their new station. September 17th, they had a blessed celebration of the anniversary of the congregation, on which occasion one person was confirmed, and another received into church-fellowship. In reference to the mission among the Cherokees, Br. W. H. Van Vleck writes from Salem, N. C. under date of September 3d and 28th, that the P. H. Conference improved a visit of our Cherokee Br. George Augustus Hicks, who brought his two daughters to Salem for their education, for a conversation at length with him on the whole state and prospects of our Cherokee mission, and gave him a written memorial to the chiefs and council of the nation in Arkansas, and a letter to the scattered members of our little Cherokee flock. There were yet about 13,000 Cherokees on this side the Mississippi, who were all to emigrate between the 1st of September and 20th of October, in companies of 1000 each, under the conduct of their own chiefs. This emigration had begun again since September 1st, and Br. George Hicks had undertaken, by appointment of the council, to conduct a detachment of 1000 Cherokees. The Brethren Renatus Schmidt, Miles Vogler, and Herman Rude, who had hitherto improved the opportunity to preach the gospel to the Cherokees living or encamped in the vicinity, and to keep a school for Indian children, were resolved to begin their journey on the 17th of September for Arkansas, in hopes of reaching, under the divine guidance and protection, the end of it before winter, and of meeting with a favourable reception, not only with the members of the congregation already settled there, but also with the chiefs and council in that territory. In a letter dated Nov. 23d, addressed to the Editor, Br. Van Vleck writes: From Br. Smith and his associates, the Brn. M. Vogler and H. Rude, who set out from their post in Tennessee on the 17th of September, for Arkansas, we have twice heard since, and the last time from Missouri, which state they had just entered, and from whence they hoped, in three weeks more, to reach the new field of their Missionary labours—which may they be permitted to occupy! Br. Zevely's Home Mission among the mountains of Virginia continues to be owned and blest by his Master. Some families there wish to unite with us, and to have a Brother residing among them.

VII. THE FOLLOWING DONATIONS TO THE UNITED BRETHREN'S MISSIONS, RECEIVED IN 1833, ARE HEREBY GRATEFULLY ACKNOWLEDGED.

Through Rev. Charles F. Kluge, New York.

From Mrs. Prince, for Greenland Mission,	$1 00
From a friend in Flatbush, L. I.	3 00
From a friend on Long Island,	10 00
From Miss Hilah Bokee,	1 00
From Rev. Mr. Forrest,	5 00
From Robert Gosman, Esq. of Stuyvesant, N. Y.	50 00
From Collection in U. B. Church, after Sermon by Dr. Brownlee,	91 57
From Mrs. C. B. and Mrs. A. Cl.	5 00
From Mr. A. B. Cl.	1 00
From Miss Bingham,	1 00
From a friend in Canada, per Mr. Bull,	25 00
From Mr. John W. Petri,	2 00
From Mrs. H. Ireland,	3 00
From Rev. Kiah Bayley, Hardwick, Vermont,	2 50
From O. B. Butler, Esq.	10 00
From Juvenile Miss. Association of S. School of U. B. Church, N. Y.	11 38

Through Rev. Charles A. Bleck, New York.

From Mrs. H. Lippincott,	1 00
From Mr. Petri,	1 00
From Collection in U. B. Church,	87 06
From Mr. William Cargill,	0 50
From Miss Hilah Bokee,	2 00
From a lady in Litchfield, Con.	1 00
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